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ABSTRACT

In Sweden, as in many other countries, interest and instruction concerning the conditions and prospects of peace have grown against the background of current world events. Increasing pupils' knowledge and awareness of the survival problems in the world are the keys to peace education. Most items of peace education are more or less included in the syllabi for civics, history, and religious education courses; but, responsibility for teaching the international aspects is shared among teachers of all subjects. The Swedish curriculum prescribes and supports well-planned international instruction, with particular emphasis on the conditions and prospects of peace. The content of peace education is summed up in terms of peace, liberty, development, and human rights. The task for the student is to acquire and apply an active view of knowledge. (SM)

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PEACE EDUCATION
PEACE-LIBERTY-DEVELOPMENT-HUMAN RIGHTS

by Bengt Thelin

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PREFACE

This service material ties in with the school curricula, but does not contain any binding regulations.

It takes as its starting point both the Compulsory School Curriculum (Lgr 80) and the Upper Secondary School Curriculum (Lgy 70). It cuts across boundaries between school levels and school subjects, and it is addressed to staff and pupils in both youth and adult education.

Lgr 80 and Lgy 70 both underline the importance of including international affairs in teaching. By publishing this booklet, the NBE wishes to endorse this point and at the same time to suggest ways in which instruction concerning the conditions and prospects of peace can be planned and more firmly established in schools. The present account is primarily concerned with general observations and principles. For a closer penetration of the subject and as regards practical and methodological aspects, the reader is referred to the abundant variety of books, brochures and articles published in recent years.

This booklet does not profess to supply any exhaustive answers, still less to constitute the last word on the subject. There are no last words in this sense. On the other hand it is designed to encourage a debate and further reflection to counteract any oversimplification of the rights and wrongs of international problems and their treatment in the teaching context. Research, development and discussion must continue unabated. Peace education is concerned with the most important of all future issues - that of our survival.

Stockholm, June 1985

The Swedish National Board of Education

Bengt Thelin
Head of Division
Dr Phil

INTRODUCTION

Opinion for peace and peace education

Peace education as a feature of school work at different levels is no new phenomenon. It would seem, however, that more articulate peace education did not really begin to gain ground in schools in different countries until during the second half of the 1970s, when the debate on peace education also began to gather speed.

This is undoubtedly due to political unrest and tension in the world and the paramount risk of a nuclear conflict. A growing body of opinion for peace in many countries, with widespread popular support, is demanding a stop to the extravagance of armaments and the replacement of the implacable attitude between the great powers with constructive negotiations aimed at disarmament and enduring peace.

In Western Europe and the USA, with their liberty of public opinion, various peace movements have criticised both their own governments and NATO and the Soviet Union and its allies within the Warsaw Pact. In the eastern countries there is extremely little trace of any such criticism of national governments, but concern at the prospect of a war is just as pronounced there as elsewhere. The general view in the eastern countries appears to be that any use of nuclear weapons will spell disaster and that both sides will emerge as the losers. In the west, on the other hand, the idea is sometimes adumbrated of the limited use of nuclear weapons being acceptable and feasible.

Opinion for peace has also led to a growth of knowledge and insight on the part of increasing numbers of people with regard to the complex political, military and economic relationships underlying world political tension and the threat to human survival. Moreover, this knowledge and insight refer not only to nuclear weapons and the destructive potential of modern warfare but also to other problems of the human race - sometimes rightly referred to as questions of destiny - such as overpopulation, the destruction of environment, mass starvation and natural disasters, the last two mentioned being partly due to short-sighted human egoism. This awareness also encompasses the innumerable forms and cases of humiliation, oppression and torture to which people all over the world are subjected by brutal regimes and which constitute a ruthless disregard of the most elementary human rights.

In Sweden as in many other countries, interest and instruction concerning the conditions and prospects of peace has grown against the background of the world situation. Schools and young persons, it has been argued, must penetrate questions of survival, peace and justice far more deeply than before and must actively "do something" so as to contribute - however modestly - towards the redirection of the development process pointing towards devastation and disaster. This could also

help to strengthen what certain surveys have shown to be the fragile confidence of young persons in the future.

Opinion for peace and peace movements are occasionally depicted in quite negative terms. With this in mind, it may be appropriate to recall the world disarmament campaign resolved on by the UN in 1982. Public opinion is one of the key concepts of that campaign, and it implies an appeal to the peoples of all countries to exert pressure on their political leaders to do everything possible in order to restrain the arms race and safeguard peace. This campaign has five target groups for the arousal and propagation of opinion: parliamentarians, mass movements, mass media, scientists and educators. Work for disarmament and peace in schools and education, therefore, can be said to have the highest possible sanction. Furthermore, the UN resolution for a worldwide disarmament campaign was passed unanimously.

Subsequent presentation

The rest of this account will deal mainly with three questions. The first of these concerns the reasons for highlighting the complicated, far-reaching question of war and peace and treating it as coherently as possible in the teaching context.

The second question concerns the content of peace education, starting with current syllabi and, by way of introduction, including a discussion of the name for this instruction.

The third section is devoted to suggestions concerning ways of organising peace education, with reference to the concepts of knowledge, feeling and action.

WHY PEACE EDUCATION IN SCHOOLS?

What reasons are there for highlighting and paying coherent attention to subject matter broadly relating to the causes of war and the conditions of peace? This question can be answered in terms of formal and substantial reasons. This distinction, of course, is only made for present purposes - for the sake of clarity and simplicity. The connection between the two reasons is obvious. If world realities were different, no curricular texts and international agreements would be needed in this field.

The formal reason

The curricula

The curricula are the instruments whereby the Riksdag (Parliament) and Government exert general and comprehensive control on school activities. The Goals and Guidelines in these curricula enshrine the fundamental ideas and principles underlying our school system and our educational ideology. The overriding objectives are then exemplified and implemented in the syllabi for the various subjects and groups of subjects. A number of examples are given below of the curricula prescribing and sanctioning an internationalised approach to instruction on peace and human rights, among other matters. For a more comprehensive account, the reader is referred to the curricula direct.

Lgr 80 (Compulsory School Curriculum)

Schools are required among other things to give pupils an insight into questions of belief, major issues of personal relations and survival, and international affairs. They are also required "actively and deliberately to induce and encourage children and young persons to subscribe to the fundamental values of our democracy and to manifest those values through practical, everyday action". Personal qualities are to be developed which "are capable of sustaining and reinforcing the democratic principles of tolerance, partnership and equality of rights between human beings". One of the main tasks of schools is to "inspire respect for truth and justice, for human dignity, for the inviolability of human life and, accordingly, for the right to personal privacy". Pupils must be taught to realise that nobody should be subjected to oppression and that "it is the duty of each individual to try to alleviate the pain, suffering and degradation of other people".

"Schools must lay the foundations of solidarity with underprivileged groups, both in Sweden and abroad" and they must also "establish a determination to seek peaceful solutions to conflicts".

Subject matter must be selected which will enable pupils to perceive "the international dependence of our society and, accordingly, the importance of international contacts and

co-operation". Pupils must be trained to feel solidarity with other countries, peoples and cultures. The curriculum goes on to say that "schools must make active efforts to enable pupils to understand the problems of the developing countries and our dependence on such countries".

On the subject of conflicts and their resolution, the curriculum says that discussions on this subject "must constitute a natural element of many aspects of instruction in school. This applies not only when schools raise questions of total defence and peace, law and justice or religion and ideology. It is relevant to all subjects, to class committee proceedings and in other contexts involving the discussion and processing of relations between human beings and the codes of rules which people join in creating".

The objectives for social subjects lay down, for example, that "in the course of teaching the pupils are to learn to look for the causes of antipathies and to deal with conflicts. Schools must help the pupils to understand how conflicts between individuals, between groups and between states have arisen in the past and can arise today, what the grounds for conflicts can be, how conflicts can be averted and how they can be resolved. Teaching must be aimed at strengthening respect for fundamental human rights and liberties. It must create a disposition to strive for peace and it must enhance understanding for the necessity of international solidarity. It must be conducive to understanding and respect for all peoples, their cultures, civilisations, values and ways of life".

In social studies, consideration must be given to children's rights and human rights, as well as compliance with the same, both in Sweden and in other countries. Similarly, emphasis is put on relations with other people as an important element at all three levels, e.g. with reference to means of processing and averting conflicts in everyday life. At the senior level of compulsory school, further consideration is given to the processing and resolution of conflicts at individual, group and social levels.

Under the heading Human activities - the chronological perspective, thematic historical studies are prescribed for senior level, including for example the struggle for liberty and democracy, questions of survival and efforts for peace.

Under the heading Human activities - the social perspective, democracy is discussed at all levels and at senior levels studies are prescribed on the subject of "Peace and defence: political tension and military resources in the world. International efforts for peace and co-operation. Swedish neutrality, total defence and security policy generally. The workings of society in times of crisis and war".

Lgy 70 (Upper Secondary School Curriculum)

The Goals and Guidelines and General Instructions in the 1970 Upper Secondary School Curriculum employ the same wide-ranging basic international approach as Lgr 80 and also focus unmistakably on the future and a changing society. We read, for example, that the individual is a member of both the national and the international community. "Human adjustment requires an opportunity during education of practice in living and acting together with others and preparation for active citizenship in the society of the future, which will demand a much greater measure of partnership and solidarity between individuals than at present".

Under the heading "Personal development and instruction" we read as follows. "The international approach inculcated in compulsory schooling is to be developed, strengthened and deepened, so that pupils will also be capable of contributing to international work and so that they will be capable of understanding the situation of other peoples and feeling solidarity with them. Continuing foreign language instruction is vital in this connection. Understanding of other peoples requires a knowledge of political conditions and also of social and economic functions. International contacts also demand understanding for the religious and cultural conditions of other peoples. A knowledge of different forms of behaviour and different cultural patterns is essential to the establishment and maintenance of international contacts. This international approach must be inculcated not only in social subjects but also, as far as possible, in all teaching subjects".

Another section is headed "The social development of the pupils". This section emphasises that, in order for developments to be capable of "promoting and consolidating peace and liberty among the peoples and improving human living conditions", schools must "inspire their pupils with a greater understanding of human life and conditions in other, more remote societies and teach them to realise the importance of good international relations and international co-operation".

The conclusion is then drawn that school work ought on the whole to be "aimed at promoting the development of pupils into independent members of society with an interest in the world at large conducive to personal involvement and a sense of internationally shared responsibility".

Obviously, responsibility for catering for the international aspect in teaching is shared between all subjects. Civics, history and religious education, however, have their appointed places and opportunities in the syllabi in this connection, and so has foreign language teaching, which of course supplies the very instruments of transnational communication.

In civics teaching, the main teaching items "International politics" and "Current social issues" are vitally important. In history teaching, the same goes for the following four

problem fields: "Efforts to achieve a peaceful world order, above all through the UN"; "Decolonialisation"; "The North-South dialogue and the problems of the 'Third World'"; and "Efforts to achieve European co-operation".

In religious education, it is above all the main teaching item "Ethical and moral questions" which is of interest here. The commentary booklet supplies a relatively exhaustive list of examples here concerning questions of war and peace, rich and poor countries, problems of pacifism, violence and non-violence, international law and peace research.

A teacher who is heavily committed to peace education may of course find himself wishing that the curricula were more articulate and detailed on the subject. In future revisions, consideration ought perhaps to be given to the advisability of the general and introductory sections of the curriculum being more distinctly reflected by the syllabi for the various subjects and groups of subjects where international aspects are concerned.

It is, however, perfectly clear that the Swedish curricula both prescribe and abundantly support consistently thought out, well-planned international instruction with particular emphasis on the conditions and prospects of peace in the broad sense. The wider opportunities now existing for local interpretations and implementations of the curricula have made it easier than ever for head teachers, teaching staff and pupils to impart this kind of focus to their work.

The UN, UNESCO, the Council of Europe

The United Nations was set up at the end of the Second World War in 1945. The preamble to its Charter expresses the determination of its members "to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind". Education was regarded as an important instrument for the promotion of peace, supplying the rising generation with knowledge and attitudes which would consolidate reconciliation and peace among the nations. The foundation of UNESCO was one manifestation of this belief in the role of education and upbringing. UNESCO is the UN agency entrusted with the task of developing international co-operation in the fields of education, science and culture and promoting general respect for law and justice and of the human rights and fundamental liberties to which, the UN Charter lays down, all peoples on earth are entitled, regardless of race, sex, language and religion. The underlying rationale of UNESCO is that, since war originates in people's minds, it is also in people's minds that the defence of peace must be constructed. This reflects a conviction that it is within human capacity and power to achieve development and change for the better. Education and upbringing are means to this end.

Sweden has played and continues to play an active part in the work of the UN and its various specialised agencies, UNESCO included. This also implies an obligation - moral if not

legal - to endeavour to apply and realise the tenets and agreements of various kinds which have been created in the course of international co-operation.

The "Recommendation on education for international understanding" adopted in 1974 occupies a pivotal position in this context where UNESCO is concerned. This Recommendation says a great deal concerning the role of education in promoting co-operation and solidarity across national boundaries and strengthening awareness of and commitment to fundamental rights and liberties.

The Recommendation states, for example, that it is not permissible to resort to war for purposes of expansion, attack and occupation, or to use power and violence for the purpose of suppression. Everybody, it is said, should understand and accept their responsibility for preserving peace, and education must deal with different types of war and their causes and effects, with disarmament and the reprehensibility of using science and technology for warlike purposes, to quote just a few examples.

This Recommendation was translated into Swedish in 1976 and has been distributed to all schools through the NBE and the Swedish National Commission for UNESCO, but it is perhaps less well-known and utilised than it ought to be.

Sweden was one of the countries taking part in a major UNESCO conference in Vienna in 1978 which was particularly concerned with instruction on the subject of human rights.

The 1980 UNESCO World Conference in Paris was concerned with disarmament education. The final report from this Conference affirmed that disarmament education was an important component of peace education and must include instruction both about and for disarmament. In other words, be a matter of both knowledge and attitudes.

The Conference also endorsed a proposal by the then Secretary-General of the UN, Kurt Waldheim, that one per mille of military spending should be set aside for national and international efforts for the promotion of disarmament, including information and instruction on the subject.

Here again there is reason to recall the UN World Disarmament Campaign mentioned in the introductory chapter. As stated earlier, this campaign is addressed, among other people, to those working in the educational sector to mobilise opinion in favour of disarmament and peace. Coming as the result of a unanimous UN resolution, this campaign ought reasonably to provide good authority for the work of schools in peace education.

Finally it is also relevant to recall the work done within the Council of Europe and the agreements, proposals and teaching materials thus originating, e.g. on the subject of human rights.

REALITY

The reality in which we are living and which young persons in this country and all over the world are growing up constitutes another argument in favour of peace education. Every day we are reminded of all the global problems which the world has to contend with in the form of overpopulation, environmental disasters, economic and political crises, refugee problems, torture and oppression. Most frightening, of course, is the threat of nuclear war, which makes our age and our generation quite unique in human history. We have the capacity and the opportunity, at the push of a few buttons, to lay countries and continents in ashes and ruins and to make extensive areas of our planet uninhabitable for a long time to come.

There is doubtless cause to counsel against what somebody has called atomic war pornography, i.e. helplessly wallowing in pictures and representations of an impending nuclear war. Faith and trust in the idea of a balance of terror, which after all is taken to justify the growth of nuclear arsenals, has however begun to be undermined somewhat. Who decides, for example, when the balance has been achieved? This is a common question. And how great is the risk of nuclear war "by mistake", bearing in mind for example the incredibly narrow margins for decision-making in the event of a crisis? The situation, of course, will also be aggravated if and when more states gain access to nuclear weapons and as nuclear weapons technology develops. For example, can small countries and national groups in tight corners be expected to display the same sense of responsibility and the same restraint as the great powers are now credited with? Is the view of nuclear weapons as purely political weapons, never intended for military use, properly grounded?

Even if nuclear weapons were to be disregarded, the rest of the situation is serious enough, considering that modern conventional weapons have an estimated effect ten times that of the weapons used in the Second World War. With every possible allowance for the justifiability of countries having a national defence, it is still thought-provoking that about 400,000 people throughout the world are understood to be involved in research for military technology and the defence industry. By contrast, the total number of peace and conflict researchers is estimated at about 1,000.

This is at a time when world spending on armaments is estimated to total MSEK 13 per minute and 30 people are dying of starvation every minute in which present-day children and youngsters grow up and are to lead their lives. This is the reality in which our school system, according to Section 1 of the Education Act, is to promote the development of pupils not only as competent, responsible citizens but also as balanced individuals.

It has already been made clear that schools must deal with international questions and that the ultimate aim of this

instruction is to contribute towards co-operation, liberty and peace between nations. But with all respect for the efforts which have been made in many quarters, it is still fair to say that there is a risk of these questions being mechanically treated and also a risk of disconsolacy at their difficulty and complexity.

Given the intensification which has occurred in the world's political and economic problems, above all as manifested by widening gaps between rich and poor countries, and given our increasing knowledge of all these things, it is natural that a broad-based new approach should also make itself felt in teaching, a new approach which is causing a completely new degree of attention to be paid to global problems and questions of peace and war, liberty and oppression. And a special "school" of education has begun to emerge, specialising in research into peace education and its conditions and problems.

WHAT IS PEACE EDUCATION?

The content of peace education can be summed up in terms of peace, liberty, development and human rights.

Before proceeding to exemplify these components, however, some attention must be paid to the actual concept of peace. It is common practice in research to distinguish between negative and positive peace. By the former definition, peace is taken to prevail in the absence of war, i.e. armed, organised violence for political motives. The latter concept is more demanding; apart from the absence of direct violence implied by acts of war, there must be no structural violence either. This means that liberty, justice and equality must also prevail, i.e. human rights must be respected.

The curricula state that peace education should be dominated by this latter, wider concept of peace. This is also conducive to the wider content of peace education implied by the division into peace, liberty, development and human rights. All the components are interlinked. Peace is the overriding, unifying concept. The distinction is made for practical and educational reasons.

Questions of content with regard to the peace component, for example, include the origins and course of interstate and international conflicts - past and present, and as far as possible more generally and more in terms of principle than is the case with traditional history teaching. This includes armed alliances and political pacts, non-alignment and neutrality, the spheres of interest and intensions of the super-powers, modern weapons and modern warfare, and various aspects of the nuclear menace. It also includes interstate co-operation, efforts for peace, peace movements and non-violence ideologies.

The liberty component refers to our democracy and our national independence, the various aspects of our security policy and the principles underlying the same. Subject matter here, then, comprises the Swedish total defence system, current Swedish foreign policy, the work of Sweden at the United Nations and within other international bodies, our international connections and contacts of various kinds, and our development assistance policy.

As regards the third component, development, it is of course the situation of the poor countries which has to be highlighted, but not only as a specific and contemporary study of the Third World. Attention must also be paid to the causal connections between their poverty and our affluence, the complicated economic relationships between industrialised and developing countries, the economic and social injustice existing within the developing countries themselves, exports of arms by industrial to developing countries, and the economic burden imposed by arms purchases on countries which are already poor. Consideration must be given to the misery and the suppression of liberty and human rights following, to a

greater or lesser degree, in the wake of different kinds of imperialism. This component also includes natural disasters, many of them induced by human folly, what can be done to prevent them and alleviate their effects, and the question of population development.

The fourth component of subject content, then, is concerned with human rights. The obvious point of departure here is the UN Declaration of Human Rights from 1948 and the historical documents and events leading up to that Declaration. There are the 1950 Council of Europe Convention and the 1975 Helsinki Treaty, as well as rules of international law and international conventions and recommendations concerning, for example, the treatment of prisoners of war and political prisoners, as well as refugees, the treatment of civilians during war, the prohibition of torture and other humanitarian rules. Above all, consideration must be given to the way in which these rules are complied with or otherwise.

Practically all the items of peace education enumerated here are more or less clearly indicated in the syllabi for civics, history and religious education. This makes it fair to ask what is new about them.

Briefly, the novelty can be summed up as follows:

- More weight and scope are given to these questions.
- Science subjects, languages, Swedish and practical and artistic subjects also contribute.
- As a result, co-operation and joint planning are occurring between teachers and project studies are being encouraged.
- Peace as an active, creative process and the results of work for peace (and there are in fact a great many worth pointing out) are being thrown into greater prominence.

HOW CAN PEACE EDUCATION BE CONDUCTED?

The easiest way of answering the question of how to conduct peace education is by emphasising knowledge, feeling and action. In this context, reference should also be made to the question of objectivity.

It is axiomatic that peace education must demand and build on knowledge. We are concerned here with complicated conditions to which there are no straightforward answers and solutions. Good knowledge is also important because of the controversial nature of this subject field. Among other things it can present a temptation to concentrate exclusively on the threatening aspects of the situation, which in turn can generate fear and anxiety. But of course the other extreme, that of concealing or euphemising the reality in which we live, must also be avoided.

There is also reason here to recall that correct, impartial treatment of the security policy laid down by the Riksdag and Government must be a natural component of peace education. Both the military arm of the total defence system and various parts of civil defence are frequently able to contribute expert assistance. More detailed information is obtainable, for example, by consulting the State county administration defence unit, the nearest local military units or municipal representatives responsible for defence preparedness.

Needless to say, there must be a free and open debate, in this as in other fields. It is equally self-evident that a teacher wishing to do so is entitled to state his personal viewpoint and also to look for expert assistance concerning various components of peace education.

It is also obvious that objectivity must not be taken to absurd lengths and ^{be} reduced to anxious objectivism. Swedish schools are not neutral in matters of values. As stated earlier, the curricula not only sanction but actually pre-scribe conditioning (or upbringing) with regard to the fundamental democratic values on which the whole of modern Sweden is founded.

This fact also implies that empathy and feeling are natural and legitimate features of school work. They must be included in instruction concerning our own liberty and independence. But feeling and empathy must also be present when global questions are being dealt with. This can be illustrated by the following two excerpts from Lgy 70, which make it quite clear that schools are not solely concerned with the transmission of knowledge:

"Understanding, interest and willingness to become involved on other people's behalf are an indispensable helpmeet of knowledge in contemporary society."

"School work, then, should be aimed at promoting the development of the pupils into independent members of society with an

interest in the world at large conducive to personal involvement and a sense of shared international responsibility".

In other words, teaching is not a matter of sterile intellectual instruction, and it is active, committed individuals, not passive spectators, that Swedish schools must try to produce.

Lgr 80 goes on to emphasise that "it is the responsibility of each individual to try to alleviate the pain, suffering and degradation of other people" and that schools must "lay the foundations of a determination to look for peaceful solutions to conflicts".

We also read that "questions concerning conflicts, their causes and solutions must be brought out in conversations and discussions in many contexts".

This can also be made to focus on international understanding, and it calls for both knowledge, empathy and feeling. There is reason here, however, to warn against belief in any straightforward causal connections between, on the one hand, antitheses and conflicts in the immediate environment - in the home, class or school - and, on the other hand, conflicts and wars between states and national groups. Peace at international level is not created by urging children to refrain from quarrelling and fighting.

It is also important in this connection to make it clear that conflicts between individuals and groups are frequently complicated, just like international conflicts. The thing is to realise that, as a rule, there are no easy solutions, least of all on the conditions dictated just by one side. Violence frequently leads to greater violence and mounting tragedies. Mature opinion and well-informed citizens in the various states are a bulwark against national hate propaganda and against categorical thinking in terms of right and wrong.

This leaves only a short step to the natural consequence of empathy and feeling - action. Children and young persons react vehemently to discrepancies between words and action. They want something to happen. Three fields will be briefly indicated here in which concrete action is possible. First, though, two questions of principle concerning younger pupils.

It has sometimes been argued in the course of debate that peace education is capable of disturbing and frightening children. The first thing to be said here is that judgement and caution are, of course, highly important, especially in the junior grades, when dealing with these questions. Children need to feel secure. At the same time one has to bear in mind that children are exposed to many frightening, anxiety-inducing impressions and information, whether questions of war and disaster are broached in school or not. Children spend a lot of time watching television. Many of them do so indiscriminately and alone. It is if anything the duty of schools to help children to process and come to terms with the anxiety which we know many of them to experience, and to be able to

answer their questions. This in turn calls for teachers who themselves have acquired knowledge and training and have learned to cope with the concern and the feeling of helplessness which, quite naturally, come over most people who occasionally put immediate everyday concerns to one side and pause for a while to consider the great questions of human destiny.

There has been some discussion concerning the wisdom of getting children to take part in demonstrations and peace meetings, cut out paper doves and write letters and appeals to the leaders of the world. Activities of this kind can play some part in increasing the children's knowledge and awareness, but it should be emphasised that they demand a well-developed sense of judgement on the part of the school making the arrangements. There must be no compulsion and the children must not be inspired with any unrealistic anticipations concerning the concrete results of what they are taking part in.

Where practical international measures are concerned, quite a lot is being done in our schools - folk high schools not least - which deserves attention, analysis and dissemination. But there is probably also scope for a re-think and for more permanent measures to divert knowledge and emotional involvement in peace education into concrete action. This brings us on to the three fields or examples referred to above.

The first example is that of a school twinning with a school in a developing country, an activity of which quite considerable experience has now been acquired. A twin school project can have three ingredients. Firstly, a study - which may very well be in project form - of the country concerned, with methods and the degree of detail adapted to suit the age of the pupils.

Secondly, correspondence with a school or class in the developing country concerned. In this way the Swedish pupils can acquire a more living, personal idea of the conditions in which their contemporaries in a remote developing country are living. In this way too, perhaps it will be possible to alleviate the one-sided image, conveyed principally by news media, of the life of children in the developing countries as essentially one of misfortune and distress.

Thirdly, a direct contribution towards the development of the school or village concerned. This can mean something as rudimentary as the occasional shipment of writing materials. But it can also mean a contribution of money, for example, towards the planting of trees, the sinking of wells or the building of a school or hospital. Sums of money which are small and insignificant to us can mean a very great deal in a developing country. There are plenty of good examples to be followed in this respect.

The second example concerns closer co-operation with international humanitarian organisations, e.g. the UN Association of Sweden, UNICEF, the Red Cross, Save the Children and Amnesty

International. It goes without saying that these organisations are very interested, at both central and local levels, in increasing and intensifying their contacts with schools. Both indirectly, through information materials of various kinds, and directly through their officials and workers, these organisations have a great deal to offer schools. This includes knowledge concerning international humanitarian assistance, its conditions and the prospects of global solidarity and human compassion. But it also includes concrete ideas and advice and assistance, e.g. to a school wishing to launch a small development assistance project of the kind mentioned above. Church organisations can also be very helpful here, and so of course can the Swedish International Development Authority (SIDA).

The third example is concerned with twin schools in Europe. One of the aims of peace education should be to fashion open-minded, outgoing individuals who are able, without any preconceived opinions, to meet and communicate with other people, including those living in countries with completely different political and economic systems from their own.

In the states of Eastern Europe one finds the same concern and fear as in the West and the same realisation of the gravity of the prevailing situation, even though this realisation cannot be as freely and openly expressed as in the western countries. Young people there are also very interested in establishing links with European countries even outside the Warsaw block.

Sweden has good channels for exchanges of school students with countries such as the UK, France, West Germany and the USA, but we have practically no exchanges with the Eastern European countries. There are several reasons for this, one of them of course being that these countries are closed political systems in which travel to the west is reserved for the few. Language conditions are another reason.

Russian is the only Slavonic language to be taught in Swedish upper secondary schools, and even this instruction is very limited. English, German and French, however, are quite serviceable in dealing with twin schools where one of these languages is studied, and there are several schools where this is the case.

The political barrier seems more difficult to break through, and any attempt to establish contact of this kind is bound to involve many exasperating obstacles and sometimes, perhaps, to meet with scepticism. But it should not be completely impossible to establish activities of this kind. One way is to go through UNESCO, partly under ASPRO (the Associated Schools Project). But there are also other channels worth trying which can legitimise contact work of this kind, e.g. churches and international youth organisations.

One practical impediment, of course, is the cost of a travel exchange for a week or so, should it prove feasible, though this is dispensable. If, however, a travel exchange can be

achieved, it should be possible to limit the cost to fares, board and lodging being arranged by the host country, e.g. with the visitors being looked after by families.

Contact activities of this kind should not be regarded solely as a traditional school exchange primarily for the purpose of language studies. The foundation should be a serious interdisciplinary study, in project form and lasting for a couple of terms, of another country, in which correspondence and the possibility of an actual visit form natural components. It is in the nature of things that these activities must be confined to the senior level of compulsory school and to upper secondary school.

If similar contacts can also be forged with a school in a Western European country - which of course is much easier - and a triangular correspondence and, eventually perhaps, exchange visits be organised, this will set a good example of building bridges for peace.

ATTITUDES TO KNOWLEDGE AND HUMANITY - SUMMARY

As has already been emphasised, the acquisition of knowledge must be the fundamental element of all peace education. Knowledge, however, cannot be acquired without study and work. But there is also the question of knowledge being put to constructive, meaningful use. The task here is to acquire and apply an active view of knowledge.

The same goes for the view taken of humanity. This must be borne up by belief in the possibility of influencing and changing people's thoughts and actions in a positive direction. Peace education must be based on the conviction that something can be done about the barbarity of war, the suffering caused by poverty and the cruelty of oppression. History has shown that it is possible - although with infinite slowness - to transform the thinking and living habits of civilisations, generations and states and to venture into new paths. Slavery was abolished, child employment was stopped, the centuries-old enmity between countries like France and Germany was overcome. In Sweden today, it is difficult to understand that, 80 years ago, people who opposed mobilisation and armament for a war against Norway were branded as traitors by some of their fellow-Swedes. The potential impact of a powerful body of popular opinion on political decision-makers was also shown by the Action Group Against A Swedish Atom Bomb (AMSA) at the end of the 1950s. The work of this group was instrumental in preventing the idea of Swedish atomic weapons coming to fruition.

There are, then, grounds for believing in the maturity of the human race and in the victory of humanity and compassion, no matter how remote these prospects may seem. These things, however, will not come automatically. They require involvement, responsibility and work, and in all these respects, schools and education have an important task to perform.

Summing up:

- o The aim of peace education in schools must be to increase pupils' knowledge and awareness of the great survival problems in the world, of war and peace and of man's responsibilities and opportunities for constructing a safer world.
- o Our curricula both prescribe and sanction, and the world situation underlines the importance of, greater efforts in the context of peace education.
- o In substance, peace education should accommodate a wide spectrum encompassing peace, liberty, development and human rights.
- o The distinguishing characteristics of this instruction should be knowledge, feeling and action.

- o As regards both its content and its distinguishing features, peace education must be consistently adapted to different levels and ages, and educational/psychological research, practical teaching experience and common sense must be combined in order to arrive at good solutions.
- o Peace education ought not to be a school subject in its own right but should be based on co-operation between teachers across traditional subject boundaries. This calls for a systematic approach and joint planning in which social and scientific subjects, and Swedish, modern languages and arts subjects are prepared to contribute.
- o A great deal will be gained if project studies can be interwoven with some form of practical international and humanitarian action constituting a permanent feature of school work.
- o Peace education organised in the manner which has now been outlined can prove to be something more than the sum total of the parts of the different syllabi. It can acquire an existential character, become something of a way of life characterising school and permeate the everyday life of schools in a manner both self-evident and natural.